In ways that anticipate Workman's writing as Superintendent, the Editor dramatically depicts the city as an impoverished, menacing, plague-ridden place. Awaiting the outbreak of epidemic, he reports, in a piece headed `Asiatic Cholera' in the issue of September 29, 1848, his having received from `a professional friend' a history of cholera, `from its first appearance in India, down to its last introduction into this country in 1834'. Portions of the `professional friend's' text are identical to the text of Workman's `Reminiscences of Asiatic Cholera in Canada', discussed below. The `friend' and the Editor are probably both Joseph Workman.

It is ironic to find the Editor, in an article of July 14, 1848, headed "Improvement in Lunatic Discipline," describing the annual Orange Parade in terms of a lunatic procession. He begins by remarking what appears to have been a regular urban spectacle, of female patients from the Lunatic Asylum being driven in a carriage around the city, seeing and no doubt being seen. This time, however, the whole Asylum population appeared to be on parade. The editor expresses his great pleasure at having recognized several citizens whom he had not previously thought mad, and one whose obvious shame and embarrassment indicated returning reason. His only regret is that Dr. Park had not chosen a day when his lunatics would not have been mistaken for Orangemen in a 12th of July procession.

In the July 21st paper, under the heading "'Twelfth of July," the Editor apologizes, albeit facetiously, to those readers whom he has offended by what he calls his "little jeu d'esprit." Rather disingenuously he claims to have been hoaxed by a contributor, whose article he set verbatim in editorial type.

By pretending to correct mistakes in the last piece, he only makes the Orange ritual more ridiculous, and reinforces its similarity to a lunatics' procession. Yes, he admits, as if he were not increasing the damage, the procession described in the last issue as "an excursion of lunatics from the Asylum," was indeed a "bona fide Orange procession"; what was described as a large beerbarrel was really a "genuine Protestant big drum."

Possibly anticipating one of his favourite ploys in the Annual Reports, the Editor exploits and playfully reverses the opposition between the Asylum and